I am the good Shepherd.
John 10:11

The Shepherd

The good Shepherd giveth his life for the sheep.
John 10:11

I AM THE DOOR OF THE SHEEP. John 10:7.

Volume 24 — Postmaster: In matter concerning mailing write Rev. Josef B. Haave, Admiral, Sask. — Wadena, Saskatchewan, Second No. in February, 1948. — No. 4

Boys' Work Program Brotherhood E.L.C.

We have a great responsibility, a real job to do for boys! We must have a clear vision of that job.

Our Concept of Boys' Work

—Boys' work in and through the church is the men of the church working with boys to establish and maintain their personal relationship with God through Christ as their Redeemer.

—Boys' work on the educational and practical side is the provision for a guided, experience-centred, Christ-centred program of activities and man and boy relationships in which the Spirit and the teachings of Christ are brought to bear on the boys' life situations.

—Boys' work is centred not in the boy alone, but in someone outside of and greater than the boy: it is centred in God.

—We must pray and work so that the home, church, and community may be endowed with boys and young men who are and will continue to be physically, mentally, morally, and spiritually strong.

This is the foundation of our boys' work program. All activities root in it or point up to it.

Out of our concept of boys' work grows a practical working objective pin-pointing the job to be done.

Our Over-All Objective

To promote an aggressive program of boys' work so as to win, to conserve, and to develop the young manhood of the congregation and the community.

This objective we aim to achieve through:

—Personal relations. To promote and support the development of the man and boy relationship in the home, church and community.

—Organized activities. To select, promote, and support the best possible and most suitable organized programs of boy activity in the local congregation.

—Leadership. To recruit and train the most qualified type of adult leadership to carry through the program.

—Enrollment. To bring into the organized program under trained leadership the largest possible number of boys beginning with those in the congregation and reaching out to the underprivileged and unchurched.

To achieve our aims we suggest the following means in:

—Personal relations. 1. Father and son meetings, dinners, outings; 2, "Big brother" idea; 3, Hobby clubs and shops; 4, Recreation, man and boy; 5, Recognition of boy achievements; 6, Counselling in church youth groups; 7, Round tables and film forums.

—Organized activities. 1, Cub Scouts, boys 9-11; 2, Boy Scouts, boys 12-15; 3, Senior Scouts, boys 15 up; 4, Luther League, all ages; 5, 4-H Clubs, 10-21; 6, Athletics, all ages; 7, Young men's conferences, 15 up.

—Leadership. 1, Recruitment; 2, Training.

—Enrollment. Boy-fact surveys; Parent contacts; Boy contacts; publicity; recognition.

God has put enough money into the hands of the church people to do everything He expects them to do, if they do not hold out on Him.

COIN-A-MEAL BOXES

Order your coin-a-meal boxes, labels and pamphlets for 1948 from Pastor Marvin Odland, Weldon, Saskatchewan.

God's Word for Today's World

By K. C. GRUNDAHL. District Director

It is under very sobering circumstances that the Christian Church is going ahead with its labors to further the cause of the Kingdom of Christ today. So somber are the shadows that even the great of the earth, political leaders, thinkers and teachers are trembling to think of the sudden and terrible judgments that may lie in the very near future. The president of Chicago University, in an address before educators recently, spoke of bombs in the hand of man now, two of which would lay waste the United States and destroy life therein. He predicted that such power would be accessible to all nations within five years, and that as a consequence, we may not have more than five years in which to bring about any change in this world. So urgent is the cry of the Lord Jesus today, "Repent: for the kingdom of heaven is at hand." Is it not about time that we begin to cry in all earnestness, "Men and brethren, what shall we do?"

It is under these circumstances that our Evangelical Lutheran Church has launched in 1947 and is continuing in this 1948, a tremendous evangelistic program. It is the sense of those that attended the Evangelistic Conference in Minneapolis in January, that the King's business requires haste today. There is no time for rebellion and murmurings at sacrifices, nor daddling because of our insufficiency. It will be too late when the holocaust of war has broken loose again. There may not be a moment's time. Today is the day to use God's Word and we are set here to lift high the banner of the Cross in Today's World, bad as it may be. We confess a Living Christ. We live in a dying world. Our hope is a Living Saviour for a Dying World. All other hopes for peace and continued harmony are fast fading away around the peace tables. Men are looking into eternity whether they realize it or not. In eternity there is hope only in Christ for a sinful man. Therefore our church is calling every Christian pastor and layman to join in earnest and contrite prayer for God's mercy and an outpouring of His Spirit unto revival amongst us. It is calling on every family to use God's Word today in the home. It is calling on every Christian to seek his brother for the Lord, and to bear testimony. That is our Evangelism program! It is not enough to bring men into church; we must bring them to Christ!

The Helpers

The Power for the salvation of souls has been, and is today, in the gospel of salvation. "It is the power of God unto salvation to every one that believeth." But God has ordained that He will use "linesmen" to see that every congregation, and every home, is properly hooked up to this great source of power, that there may be light and power unto life. The Church, under God, has chosen such men to help you to secure these blessings in our evangelistic program. The writer was prevailed upon to serve as director of the Canada District. The real key-men are the circuit directors, and under them every pastor and Christian member of our congregation. We plead your co-operation and consecration. The stake is eternal souls.

That you may know where to turn for help and counsel, we would like to have you know who your circuit directors are for 1948. Camrose Circuit, Rev. A. M. Vinge, Camrose, Alberta; Edmonton Circuit, Rev. T. W. Maakestad, Edmonton, Alta.; Manitoba Circuit, Rev. K. Bergsagel, Winnipeg, Man.; Moose Jaw Circuit, Rev. A. L. S. Mathre, Moose Jaw, Sask.; Peace River Circuit, Rev. H. A. Strand, Valhalla Centre, Alta.; Prince Albert Circuit, Rev. Arthur N. Solheim, Crooked River, Sask.; S. Alberta Circuit, Rev. H. C. Severtson, Foremost, Alta.; Swift Current Circuit, Rev. J. B. Haave, Admiral, Sask.; Yorkton Circuit, Rev. Lars Knudson, Margo, Sask.

These men will have information, materials, and help to give you. The circuit committee of which the District Director is the head, will be happy to arrange for evangelists to come into congregations to help the pastor reap the fruits. Extra help may be needed at harvest time. Pray that God will raise up such men unto us!

The Family Altar

In another period of crisis, Jeremiah the prophet wept over his people and through him God said, "My people have committed two evils; they have forsaken me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." (2:13). Our people have forsaken the altar of prayer in the home. Our broken cisterns of money and goods are not holding, and the cracks are widening every day. It is of first importance that the family altar is established again in our homes.

J. Edgar Hoover, the distinguished head of F.B.I., wrote in an article on "Forgotten Children" in the American Weekly for January 11, 1948 describing in detail the moral decadence in the United States in 1946. He emphasized the arrest of 108,787 young people under 21 for crimes. Then he adds, "Parents must awaken to the realization that the family is the first great training school in behavior or misbehavior. Children develop a sense of right and wrong—they are not born with it. The home becomes for them their first classroom and their parents must serve as their first teachers. I recall one case where four boys, aged 16 and 17, banded together and perpetrated a series of housebreakings and thefts. Three of the boys were victims of broken home. Parental control was lacking in the life of the fourth boy. The mother of one of the youngsters had been involved with another man in the absence of her husband. Her son knew this and definitely resented the delinquency of his mother.

Our nation is sadly in need of a rebirth of the simple life — a return to the days when God was a part of each household, when families arose in the morning with a prayer on their lips and ended the day by placing themselves in His care. We should revive the beautiful practice of offering thanks at meals and bring back to the family circle the moments when father or mother unfolded the lessons of the Bible to eager young listeners."

Our church is out this Lenten season to establish the family prayer circle in as many of our homes as is possible. The family altar is simply that once, twice or more times a day, the father and mother gather the children about God's Word, read from the Bible or from some devotional bok, and have prayer together. If you are willing to receive the blessings of this practice in your home, but do not know how to begin, ask your pastor or some other Christian to help you. See your pastor about a good book for the family altar. The S.L.B.I. Bookstore at Outlook has been asked and has promised to have on hand the following: For adults, "Thy Kingdom Come," by Ludwig Hope; "God's Word For Today," by Hallesby; For children, "God in the Home," by Daniel Nystrom. You may choose others if you wish, but these were selected to be in special supply and are highly recommended. Do not forget your Bibles. There is no other book like that. Also use the pamphlets issued by our church for a week of penitence and prayer, though they may come too late for the week, February 11 to 17th, set aside by our church.

Together with this family altar emphasis we aim to finish the work begun last year to survey our communities and to find the unchurched in our own fields.. We cannot help them till we find them. It is scriptural: "He first findeth his own brother Simon." We must press on this task, and here we need the help of many members. Then we will need consecrated laymen to visit these many homes, besides what the pastor can do, to speak

(Continued on Page Two)

A Waning Love

"I know thy works, and thy toil and patience, and that thou canst not bear evil men — thou hast patience and didst bear for my name's sake; and hast not grown weary. But I have this against thee, that thou didst leave thy first love." (Rev. 2:2-4).

This portion of God's Word strikes a hammer blow for self-examination on the part of every individual who knows himself to be a child of God. This indictment of leaving "thy first love" comes dangerously close, in the experience of every believer. Many a child of God remembers with inward pain, the time in his Christian life, when the Word of God was meat indeed, remembers how truly sweet the hour of prayer, remembers how blessed it was to be alone in close communion with our God, remembers how much less the power of sin, through the devil, the world, and the flesh exercised in his life, remembers how the love of God as manifested in the grace of our Saviour gripped his heart and thoughts.

The realization of having left our "first love" gnaws at the soul of every earnest and honest Christian. In the light of having experienced the power of the gospel, which draws men from sin unto grace, from darkness unto light, from death unto life, he cannot understand this cooling off in his love toward God and his Saviour. In anguish of soul, he makes bid with Peter of old, "Lord, thou knowest that I love Thee." In an earnest quest for a closer walk in love, he prays the song writer's words . . . "more love to Thee, O Christ, more love to Thee."

The words of the text . . . "remember therefore from whence thou are fallen," give us a timely warning. The indictment of leaving "thy first love" stems in no small measure from the arm-chair Christianity of our day. For some it has become a relatively simple thing to be a Christian, because the cross-bearing is not counted. The earmarks of true Christianity . . . "suffer hardship with me as a good soldier of Jesus Christ" is absent. In short, Christianity has become a cheap life insurance, without the premium . . . "thou shalt love the Lord thy God with all thy heart—thy soul—thy mind."

It is strange indeed that God desires to implant in our sinful hearts a love that shall be reciprocal of His divine love. Therefore, in order that the Father-son relationship we have, as children of God, might instil an abiding love, His Word implores . . . "God is love and he that abideth in love, abideth in God and God in him" . . . "we love because he first loved us." —H. C. S.

The Shepherd - Hyrden

Organ of the Norwegian Lutheran Church of Canada.

Editor: Pastor A. M. Vinge, Drawer 400, Camrose, Alberta.

Business Manager: Joseph B. Haave, Admiral, Sask.

W.M.F. Editor: Mrs. Gilbert Hoyme, Camrose, Alta.

Y.P.L.L. Editor: Luther S. Olson, Camrose, Alta.

Published: 5th and 20th of the month.

Subscription: $1.00 a year.

Articles, news, announcements send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

Authorized as second class mail, Post Office Department, Ottawa.

Printed by THE WADENA NEWS Wadena, Sask.

Ash Wednesday is past and we are again in the season of Lent. Rightly observed this season should be of rich blessing to the believer. Viewing the Saviour who walked the heavy road to the cross and a grave should again bring us in penitence before Him. How glorious is the message of the cross and the resurrection!

On the front page of this issue of The Shepherd we give space to a message by our district director of evangelism. This Lenten season the thought of Penitence and Prayer is stressed, and emphasis is placed on aiding in establishing the family altar in every home. It is fitting that the initial, special effort should come during Lent. The observance of the program should lead each one into a deepening of Christian life. To those who do not know the Saviour, it re-emphasizes the call to repentance. Read the district director's report carefully.

Lent also brings into the many homes of our church the precious containers—this year called, "Coin-a-Meal." Here is an opportunity of sharing in the furtherance of the Kingdom in generous giving to the program of the Church. This is a way of giving that brings special blessing into the home. It helps us to be thankful for the blessings of each day, and lifts our eyes to the beckoning fields of Gospel opportunity. May the Coin-a-Meal containers be used prayerfully.

Resolutions 1948 Camrose Circuit Convention

(5 Whereas there is a crying need for more concentrated workers in our Church in Canada, and, whereas many of our pastors are over-burdened with details which could be handled by parish workers, therefore:

Be is resolved that we give our best support to the Faith in Action Home Mission project.

(6 Whereas the year 1948 has been designated as the year of stressing the family altar in every home, that we hear God's Word today through our personal devotions:

(a) Read the Word Daily.
(b) Pray over the Word daily.
(c) Memorize the Word daily.
(d) Carry the Word daily.

That we hear God's Word today—in the House of God:

(a) Hear the Word preached in Church.
(b) Study the Word taught in Bible class.
(c) Consider the Word discussed at Luther League meetings.
(d) Receive the visible Word — the Sacrement.

That we hear God's Word today—and use it:

(a) In your witness to others.
(b) In your work for the Lord.
(c) In your warfare against evil.
(d) In your obedience to the Saviour.

—Reported.

THANK YOU

We desire to express our sincere thanks to the following Ladies' Aids for their generous gifts to the Luther Seminary Equipment Fund. At the same time we would like to encourage those who have not yet sent in their contributions to do so at their earliest convenience. The building is approaching completion, and we are hopefully looking forward to being able to equip it in an adequate way. If more comes in than is needed for kitchen, dining room and laundry equipment, it will be needed for classroom and dormitory room furniture.

Moose Jaw Ct. W.M.F.	$18.00
Scotsguard L.A.	20.00
Scandia L.A., Armena	25.00
Penzance L.A.	10.00
St. .Olaf L.A., Swift Current	10.00
Zion L.A., Le Roy	10.00
Amisk Valley L.A.	5.00
Hanley L.A.	10.00
Camrose L.A.	10.00
Concordia L.A., Ordale	21.50
Green Valley L.A., Broderick	10.00
Bethlehem L.A., Midale	25.00
No. Prairie L.A., Preeceville	25.00
Nidaros L.A., Claresholm	25.00
Spring Valley L.A., Hollonquist	10.00
Bawlf Mission Aid	10.00
Valhalla Luth. L.A.	15.00
New Norway L.A.	5.00
Spy Hill, Sask., L.A.	10.00
Bethania L.A., Sedgwick	25.00
Weldon L.A.	15.00
East Moe L.A., Margo	10.00
Aarnes L.A., Kandahar	25.00
Lake Park L.A., Birch Hills	25.00
Kristiania L.A., Atwater	25.00
Immanuel L.A., Parkside	25.00
White Valley L.A., Sask.	2.00
Zion L.A., Saskatoon	25.00
Holden, Alta., L.A.	25.00
Prince Albert L.A.	25.00
Naicam L.A.	10.00
Bethel L.A., Wetaskiwin	4.75
Bethany WMF, Macoun	10.00
Foremost, Alta., L.A.	10.00
St. Joseph L.A., Hay Lakes, Alta.	10.00
Scandinavian L.A., Melville	10.00
Lake Alma, Sask., L.A.	5.00
Watrous L.A.	25.00
East Dahlton L.A.	10.00
Saron L.A., Hagen, Sask.	50.00
Bethany L.A., Morrin, Alta.	10.00
E. Scandinavia L.A., Viking Alta.	7.50
Trinity L.A., Torquay, Sask.	25.00
Helping Hand L.A., Crooked River, Sask.	10.00
Zion L.A., Ryley, Alta.	10.00
Prince Albert Ct. WMF	25.00
Edberg, Alta., L.A.	5.00
Asker L.A., Panoka, Alta.	5.00
No. Immanuel L.A., Admiral	25.00
Bethany LA., Cabri, Sask.	10.00
Green Bay L.A., Rogers, Sask.	8.60
Glendon, Alta., L.A.	10.00
Bethel LA., Ryley, Alta.	25.00
Brockington L.A., Carrot River	10.00
Bethesda L.A., Simmie, Sask.	10.00
Scandia L.A., Cabri, Sask.	5.00
Robinhood, Sask., L.A.	10.00
Vig L.A., Bentley, Alta.	10.00
Norrona L.A., Strasburg, Sask.	10.00
Zion L.A., Enchant, Alta.	10.00
Salem L.A., Torquay, Sask.	10.00
Kyle, Sask., L.A.	5.00
Trondhjem L.A., Round Hill	5.00
Hamar L.A., Bromhead, Sask.	10.00
St. John's L.A., Preeceville	10.00
Bethlehem L.A. Kingman, Alta.	10.00
Trinity L.A., Estevan	10.00
Bethania L.A., Starbuck, Man.	5.00
S. Immanuel L.A., Crichton	25.00
Scandia L.A., Hendon, Sask.	25.00
W. Scandinavia L.A., Viking	7.50
Lake Johnston L.A., Mossbank	10.00
Central Lutheran L.A., Edmonton	15.00
Emmanuel L.A., Maxim, Sask.	10.00
Bethel L.A., Young, Sask.	10.00
Golden Valley L.A., Viking	10.00
St. Olaf L.A., Veteran, Alta.	25.00
Ibbestad L.A., Enchant, Alta.	10.00
Dorcas L.A., Granum, Alta.	25.00
Bethlehem L.A. Dacotah, Man.	6.00
Salem L.A., Kingman, Alta.	9.30
Urland L.A., Rose Valley, Sask.	10.00
Northfield L.A., La Glace, Alta	10.00
St. Olaf's L.A., Govan, Sask.	25.00
Lunner Cong., Southey, Sask.	10.00
Battle River L.A., Chauvin	25.00
Bethany L.A., Donalda, Alta.	10.00
Trinity L.A., Calgary	25.00

Donations to the Bethany Sunset Home

Bawlf, Alberta,
January 17, 1948.

Rev. A. M. Vinge
Camrose, Alberta.

Dear Pastor and the many friends of the Bethany Home:

A blessed and happy new year! Once again we have the privilege of sending in a long list of donations received by the home.

It is wonderful to know how many friends we have. All I can say is "God Bles You All, May you receive much joy and happiness in comforting the aged."

We had a very nice Christmas and all the old folk enjoyed the many parcels and the kindness shown them.

With kindest greetings to you all, sincerely yours in the service for the aged,

Sister Marie Wieks,
Bethany Sunset Home.

CASH DONATIONS

Bawlf, Alberta, Mrs. T. Kjenner, Christmas treat, $2.00; In memory of Lars Braaten, John Thompson, $1.00; Hans Nelson, $1.00; Stenner Solee, $1.00; Sister Marie Wieks, $1.00; Anton Andreason, $5.00.

Bentley, Alberta: Mrs. Gunhild Rud, $1.00.

Broderick, Sask., Green Valley Ladies' Aid, $10.00.

Camrose, Alta., Mrs. Nygaard, $1.00; In memory of Mrs. C. M. Nesvold, Mr. and Mrs. Rosendahl, $1.00; Mr. and Mrs. A. Barth, $2.; N. Millang family and Mr. and Mrs. H. Kjelland, $2.00; In memory of Baby Fjordbotten, N. Stromberg and family, $2.00.

Cadogan, Alta., In memory of Mrs. A. Berg, Gwynne, Home Valley Ladies' Aid, $10.00.

Donalda, Alta., Lutheran Ladies' Aid, In memory of Ole Jacobson, Mr. and Mrs. C. Hendrickson, $2.00.

Enchant, Alta., Ibbestad Ladies' Aid, $11.00.

Gouldtown, Sask., Higland Ladies Aid, $15.

Glenside, Sask., Spring Creek Ladies Aid, $5.00.

Grand Prairie, Alta., In memory of Mrs. Nesvold, Bill and Clarice Paul and family, $2.00.

Hanley, Sask., Lutheran Ladies' Aid, $5.00.

Haney, B.C., Mr. and Mrs. K. O. Eggen, $5.00.

Hinchliffe, Sask., North Prairie Ladies' Aid, $5.00.

Holden, Alta., Lutheran Ladies' Aid, $15.00.

Foremost, Alta., Lutheran Ladies' Aid, $10.00.

Fosston, Sask., In memory of Melvin Sigstad, Mr. and Mrs. Martin Benson, $2.00.

Irma, Alta., Sharon Ladies' Aid, $6.00.

La Glace, Alta., Northfield Ladies' Aid, $10;

Midale, Sask., Bethlehem Ladies' Aid, $10.

McVille, N.D., U.S.A., Mr. and Mrs. Ludwig Naas, $2.00.

Morrin, Alta., Lutheran Ladies' Aid, $5.00.

New Norway, Alta., Lutheran Ladies' Aid, $5.00.

Parkside, Sask., Immanual Ladies' Aid, $5.14.

Preeceville, Sask., St. John's Lutheran congregation, $5.00.

Provost, Alta., Ladies' Aid in memory of Mrs. A. Berg, $5.00.

Ryley, Alta., Bethel Ladies' Aid, $25.00.

Rose Valley, Sask., In memory of Melvin Sigstad, Mr. and Mrs. Edwin Erickson, $1.00; Mr. and Mrs. Colbin Erickson, $2.00; Mr. and Mrs. Ivor Skogstad, $2.00.

Sedgewick, Alta., Bethania Ladies' Aid, $22.26.

Starbuck, Manitoba, In memory of John Swenson, the Dacotah Community Club, $4.00.

Strasbourg, Sask., Mrs. R. W. Nordahl, $1.

Strongfield, Sask., In memory of Mrs. A. Snustad, Mr. and Mrs. G. Holmlund, Mr. and Mrs. O. Snustad, Mr. and Mrs. J. Snustad, $3.

Torquay, Sask., Salem Ladies' Aid, $20.00.

Tofield, Alta., Amisk Creek Ladies' Aid, $10.00.

Valhalla Centre, In memory of Stanley Haugland, Mr. and Mrs. P. Lee, $1.00.

Viceroy, Sask., St. Olaf's Ladies' Aid, $10.

Viking, Alta., Friends of O. B. Nordstrom, $28.00.

Viking, Alta., In memory of George Ross, Mr. I. Lordland, Mr. L. Wollen and George, Mr. and Mrs. Helmer Pederson, Mrs. Anna Lokken, Mr. and Mrs. V. A. Hardy and Mr. and Mrs. Nils Sand, $10.00.

Weldon, Sask., In memory of Grandpa F. Hanson, Mr. and Mrs. Thor Thorson, $2.00.

GIFTS IN NATURA

Admiral, Sask., North Immanuel Ladies' Aid, four bath towels, box of hankies, canned meat, coffee, tea, several packages of candy, cookies and nuts.

Amisk.. Alta., Amisk Valley Ladies' Aid, four pounds jam, pound of cheese, two cans fruit juice, one of peas, can of pork and beans, cake, large amount of cookies, two pounds candy and homemade candy and two dozen oranges.

Brooks, Alta., Mr. and Mrs. Olaf Larson, pair flannel blankets.

Buchanan, Sask., Norwegian Ladies' Aid, individual gifts for all the old folks.

Bulyea, Sask., Mr. and Mrs. Ivan Harvey, gift box for a "grandpa" in the home.

Buffalo Lake, Alta., Norden's Ladies' Aid, box of cookies and candy; articles including slippers, mitts, candy, cookies, shavings sets, soap, etc., to be made into parcels for the old folks.

Valley Park, Sask., Valley Park Ladies' Aid, seven individual parcels.

Vancouver, B.C., Mrs. R. B. Kallevig, individual parcels for the old folks.

To be Concluded

SILVER WEDDING

The past year marked a milestone for Mr. and Mrs. Rudolph Johnson of La Glace, Alberta. On November 29 they celebrated their silver wedding anniversary and marked the occasion with a dinner for immediate relatives, a few close friends, and Pastor and Mrs. Haave of Sexsmith.

In the evening friends and relatives of the Northfield district expressed their good wishes by a surprise party at the church hall. A purse of money was presented to the guests of honor. Musical numbers by the young people, and games, were followed by a tasty lunch which brought the festivities to a close.

Rudolph and Kate, as they are known to their many friends, are both former students of Camrose College. Most of the past 25 years have been spent in the Northfield district where they have contributed much to the church and musical activities of the community. They have one son, Walter, who is now 15 years of age. Their many friends and relatives wish them continued happiness and God's richest blessings for the years to come.

NEWS ITEMS

Pastor Mars A. Dale, our District president, spent a few days in the Armena parish in the interest of United Mission Advance. During the same visit to this district he spoke at the Fellowship Week meeting at the Canadian Lutheran Bible Institute.

Pastor Sterling Johnson of Raymond, Washington, has accepted the call from the Ryley parish.

Pastor S. J. Rude has accepted the call of the Edberg parish and arrived in Camrose on February 14th. He plans to visit the entire parish at this time. He spoke at the Chapel period during the C.L.B.I. Fellowship Week.

The Saskatchewan Lutheran Bible Institute reports blessed meetings during the visit of Paul Lindell. Decisions were made for Christ and for service.

Unprecendented attendance marked the session of the annual Fellowship Week at the Canadian Lutheran Bible Institute at Camrose. It was a week rich with blessings. A fuller report will be given later. At this writing the Fellowship Week is still in session.

Zion L.A., Rose Valley, Sask.	10.00
Grace L.A., Dawson Creek	5.00
Chelan L.A., Chelan, Sask.	10.00
Lunner L.C.R., Southey, Sask.	10.00

Thank you all and God bless you on behalf of Luther Seminary.

J. R. LAVIK.

God's Word for Today's World

(Continued From Page One)

to them of salvation. Three new sets of slides on the training of such workers is made available to Canada District by our church. They may be had by writing the district director. The three sets which we had last year are also available and may be had at the same source, setting forth the survey procedures. We hope these slides will be much used.

The importance of this program cannot be over emphasized, but the secret of success is in these words: "And they stood every man in his place round about the camp," (Judges 7:21). Will you be faithful in the place God has given you in the battle for the souls of men?

THE SHEPHERD

Hyrden

Jeg er den gode Hyrde.
Joh. 10:11

Den gode Hyrde setter sit liv til for faarene.
Joh. 10:11

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i February, 1948.

Julegleden er en Varig Glede

Rigtignok er selve Julehøitiden forlengst forbi, men det som er Julens aarsak og indhold burde vere vor skat gjennem hele aaret. Derfor haaber jeg at efterfølgende korte betragtning maa bli nogen leser til velsignelse.

Det er vanskelig at gi ord ord for store følelser—og det er hvad Julen bringer med sig. Julebudskabet overstraaler et hvert andet budskab; dette budskab om glede, "en stor glede," for alle mennesker. Hvor meget af fryd of stille taknemlighet rummer ikke disse faa ord for den som har faat lov til at skue ind i det veld af kjærlighet og omsorg af vor himmelske Far som ligger gjemt i disse ord: "En stor glede" fra skapningens og kjærlighetens ophav. En glede fra selve lysets kilde og som indebær alle Guddommens frelsestanker til en fortabt slegt. En straalende varmende glede hvor Guds naade aabenbarer sig i den bestemte hensigt at en frelse fra synd, død og Satans rike skal bli menneskens til del

Skjønt denne glede som skulde bli slegtens eie blev forkyndt ved englemund saa en den en direkte gave fra Gud thi gledens aarsak er frelsen formidlet ved det "barn som er født i Bethlehem" og fuldbragt gjennem hans forsonings—død, opstandelse og himmelfart. Dettee at Gud har aabenbaret sig til frelse for os er et evighetsunder som vore ord er for fattige til at tolke.

Og gleden er varig fordi den besidder Guds evigheds-vesen som er uforanderlig, den er ikke afhengig af ydre forholde men er et troende hjertes kildespirng fordi det eier "en skat saa skjøn som gjør os evig rige." Meget af det der i daglig tale kaldes glede er oftest kortvarig og ufuldstendig fordi den er bygget paa skiftende forholde eller paa ens vekslende sinds-tilstand. Kristigleden har et evigt grundlag.

Derfor naar det lyder "Vær gla" saa er det fordi Gud har gode tanker med eder, de vil slegtens frelse og at alle skal ha del i den, den er ingens sereie men for "alt folket" ingen er stengt ude. Vi skal glede os fordi vi ved denne frelse faar tilbake den tabte barneret og med den sjelefred og saligheds haap.

Endnu et element i denne glede er at den gir kraft, den styrker til en hellig vandring i et nyt levnet. "Gleden i Herren skal være eders styrke" er en vigtig del i den troendes stridsrustning. En uglad sjel mangler livskraft og tiltag; er gleden borte saa blir live-synet trist og mørkt. Freidighet og friskhet nøres af gleden, de gjør Guds folk frugtbare i al god gjerning; de gjør en omgjengelig og taalsom.

—O. A. Broughton.

BØNN MOT GJERRIGHET
Efter Johan Arnds "Paradis-Urtegaard"

For dig, gavmilde Gud, bekjenner jeg at vantroen har plantet gjerrighet, roten til alt ondt, i mitt gamle menneske, og at den rot har vokset opp i mitt liv syndig begjær efter denne verdens gods.

Forlat mig for Jesu skyld at jeg paa den maate har elsket det skapte heller enn dig som er Skaperen. Og la ikke avguderiets straff ramme mig. Ditt ord sier jo at gjerrighet er avguderi, og at de som lar hjertet henge ved det forgjengelige, har forlatt din naade.

Rens, o Gud, mitt hjerte fra dette avguderi, fra kjærligheten til de ting som er i verden, og skap i mig en full og fast tillit til dig alene. Lær mig aa innse den store vinning som ligger i gudsfrykt med nøysomhet. La mig være tilfreds med føde og klær, at jeg ikke skal falle av fra troen og gjennembore mig med mange smerter.

La mig som et Guds barn, gjenfødt til himmelske ting, fly de jordiske lyster og heller jage efter troens rettferdighet og dens fulle fortrøstning i dig. Da skal jeg i stedet for et koldt og gjerrig hjerte ha Jesu Kristi gavmilde sinn, som med glede deler med andre.

Bevar mig ogsaa fra aa føle mig stolt av at jeg ikke setter min lit til den uvisse rikdom, men til dig, og fra aa tenke høyt om mig selv fordi jeg er blitt forskaanet fra aa ligge i gjerrighetens last.

Lær mig aa betenke at gjerrighet ikke alene gjør hjertet koldt og ufruktbart, men at den ogsaa er daarskap. For vaar jordiske liv er kort og usikkert, og verden og dens skatter forgaar.

La mig i hjertets krukke samle og forvare det rette himmelbrød, og ikke fylle den med gjerrighets haarde stener. La mig ha min skatt i himmelen, ikke paa jorden.

Min Herre og Gud, la mig ikke stole paa de jordens skatter som det gjerrige hjerte henger sig fast ved, men la mig sette min lit alene til din allmakt, som alene kan hjelpe, til din kjærlighet, som vil hjelpe, og til din visdom, som kjenner midler og veier til hjelp hvor jeg ingen kan se.

La mig erkjenne ditt farshjerte, som vet saa vel alle dine barns tarv. Minn mig om at du opplater din runde og milde haand og metter alt levende med din velsignelse. Og driv saaledes ut av mig den medfødte gjerrighets aand. Dig være æré, lov og pris i all evighet! Amen.

Alabaster-Krukken og Jesus

2s.i faste—Luk. 7: 36-50

Synderinnen ved fariseerens gjestebud—tenke seg slikt! Og hun hadde en alabaster-krukke med kostelig salve. Dette var ikke Maria fra Betania som salvet Jesus i den stille uke, men en annen Maria. Og henne vakre gjerning viser oss motsetningen mellom lunken halvhet overfor Herren og det varme hjerte hos den som har sett sin store synd, men ogsaa har funnet sine synders forlatelse . . . Jesus hadde truffet henne i en unevnt by. En fallen, utuktig kvinne, foraktet av mennsker, særlig av de utvortes strenge, selvrettferdige fariseere. Hun hadde hørt Jesus tale. Det hadde vekket hennes skyldbevissthet. Og ordet om forlatelse hadde hun tatt til hjerte og trodd. Op av fortapelsens dynd hadde Jesus draget henne. Men ikke alle i byen visste om forandringen. Fariseeren Simon heller ikke og kanskje regnet han ikke synderinnens omvendelse for noe, lik saa mange overlegne, selvgode mennesker. Denne Simon hadde innbudt Jesus til gjest. Han hadde faat et vist inntrykk av ham, ogsaa en erkjennelse av han han selv ikke var feilfri og kanskje kunne trenge aa faa noe av Jesus. Lik Nikodemus, skjønt denne var dypere berørt. Beveggrunnen hos Simon var nok litt blannet: han ville prøve Jesus nærmere. Og derfor hadde han ogsaa innbudt sine med-fariseere.

Og Jesus tok imot innbydelsen, likesom han hadde tatt imot tolderen Levis innbydelse. Men begge steder var han tilstede som sjelelægen. Her er noe aa gi akt paa for alle Jesu disipler. Dersom vi innbydes av dem som staar utenfor Guds rike, og skjønner at det ligger noe alvaar og venlighet bak innbydelsen, saa bør vi ta imot den, men kun saafremt vi har saa mye av Herrens KRAFT i oss at vi kan være HANS VITNER, og med vaart vitnesbyrd vinne over den verdslige tone. Staar vi i fare for aa kveles av den verdslige aand, bør vi avslaa innbydelsen, noe vi selvfølgelig alltid bør naar de gjelder de rent kjødelige og ville festligheter hvor alvaaret paa forhaand er banlyst.

En viss kjølighet preget Simons mottakelse av Jesus. Det gjalt aa hindre et falskt inntrykk av han var en tilhenger. Derfor hadde han ikke visst Jesus den almindelige venlighet aa gi ham vann til føttene, olje til aa salve hodet, og heller ikke det vanlige velkomstkye. En blott og bar innbydelse skulde være heder nok for denne rabbi.

Saa kom kvinnen. Hun kunne ikke la være, hun ville salve hans føtter, ikke bare med den almindelige olje, men med en kostelig salve. Dette var ikke vanlig praksis, men tegn paa den dypeste ærefrykt. Og da hun kom hen til Jesu føtter grepes hun saa levende av tanken paa den elendighet Jesus hadde frelst henne fra, at hun brast i graat. Og disse hellige taarer—utsprunget av baade vemodig erindring og gledens taknemlighet, vætet hun Jesu føtter med. Hun tørket dem med sitt haar, kysset dem og salvet dem med salven.

Som en bombe virket denne aapenbarelse av kvinnens inderlige kjærlighet til Herren-midt i all denne forsiktige kjølighet. Simon tenkte sitt: Jesu profetiske evner kunne da ikke være saa framragende naar han ikke saa hva dette var for en kvinne. Men Jesus kom hans og de andres bemerkninger i forkjøpet ved aa ta ordet og vende seg til Simon. Han vitner fint og hensynsfullt i lignelsen om mannen med to skyldnere om at han vel kjente kvinnens fortid, hennes tunge skyld. Den holdt han ikke haanden over. Han peker paa den store forandring hos henne. Synden var tilgitt. Henne kjærlighet var et uimotsielig bevis paa at "Hennes mange synder er henne forlatt."

Dette var ogsaa en alvaarlig tukt over Simons egen hjertestilling. Hans brøde laa i hans selvrettferdighet. Hans syndserkjennelse var formørket av selvrettferdighetens taake. Kvinnen var naadd langt foran ham. Hun hadde selv dømt sitt syndeliv som en ydmyk synder, og mottatt full forlatelse. Gjennom den omvendelse som fariseerne ikke ville høre tale om, var hun naadd fram til Gud. Israels læe hadde helbredet henne, mens Simon ennaa gik og kvaksalvet med sine egne bestrepelser og gjerninger og sin haltende fromhet overfor Gud. Der rammet Herrens ord Simon paa det ømme sted. Han stillet kvinnens varme hjertelag op mot hans lunkne, kjølige ferd og viste ham det klart: Du Simon staav naa langt tilbake for henne. Hun er nadd fram til den store kjærlighet, til aa elske meget, mens du, Simon kun elsker lite, fordi din synd og den naade som tilbys deg enna bare er som en ringe ting i dine øyne. Og Jesus stadfester syndernes forlatelse for henne. "Dine synder er deg forlatt." Det var ikke hennes gjerning: salvelsen av hans føtter som hadde frelst henne, skjønt dette var et sant uttrykk for hennes kjærlighet, heller ikke henns kjærlighet" (Gal. 5:6). Baade kjærlighet og fred er aandens frukter som bæres av den levende tros stamme. Og vegen til aa elske Jesus mere vises oss her: i tro og takk aa senke oss inderlige ve ned i hans tilgivende naade, i hans store kjærlighet til oss. Det er jo dette fastetiden skal hjelpe oss med paa særskilt vis.

Jesus stadfestet kvinnens forlatelse fra sin synd i fariseerenes paahør. Dette er et rett bilde paa den stadfestelse paa syndsforlatelse som Jesus naa gir sine disipler ved skriftemaal og nattverd. Forvissningen om alle dine synders naadige forlatelse trenger, for aa holdes i live, til Jesu stadfestelse atter og atter under din kamp med den tvil og anfektelse som de daglige fall ogsaa volder enhver ærlig Jesu disippel. Og da gaar du med Herrens fredshilsen over deg.

—H. Arnholt Strand.

I Brennpunktet

Hva gjør du med fastetiden?

Fastetidens prominente ide er selvfornektelse. Dersom Frelseren var villig til aa synke ned i ydmykhetens og fornedrelsens dyp, skulle det synes rimelig at hans etterfølgere burde gjøre likesaa—i forhold til de tilstedeværende muligheter. For aa kunne følge Jesus paa hans smertesveg i fastetiden, maa vi bli frigjort av hans Aand fra livets ordinære mas og jag.

Det er likevel mulig at denne disiplenerende selvfornektelse kan bli helt mekanisk—til det punkt at det er idel tomhet. Komplett og perfekt, men dog et vakum-tomrom. Aa nekte seg selv noen av livets goder, luksus og fornøyelser i fasten, er vel og bra. En av de slemme vane som vi mennesker i det 20 aarhundre lider under er medynk med oss selv. Vi innrømmer med misstenksom villighet at vi er saa optatt. Vi roper til himmelen og til vaare medmennesker som vitner til vaart forsvar) at vi er saa sliten, saa nervøs, har søvnløse netter. Vi kan simpelthen ikke ta tid fra vaart travle jag (og vi er virkelig bedrøvet over dette) til aa gjøre en liten tjeneste for Jesus og hans rike. "Du har virkelig ingen anelse om . . . hvor travelt jeg had det." for aa unngaa denne negative ensidighet, bare nekte oss selv noen materielle ting og la det gaa med det, vil ikke hjelpe oss det ringeste. Da holder tomheten og kjedsomheten sitt inntog. Og Gud avskyr alt det som er tomt.

Naar vi saa kommer til den positive side av saken, tar vi det som avgjort at du drar nytte av de særlige fastegudstjenester i din kirke, og leser Bibelen og fasteliteratur til privat studium og andakt. Og at du forøker tiden for ditt opbyggelsesliv og legger tilside specielle gaver for rikets utbredelse — i Penny-a-meal boksen. Men enn om du gjorde litt personlig arbeid for Jesus i fasten? F.eks. satte det som din opgave aa gaa og besøke herr og fru Fraværende og finne ut hvorfor de har laget forsvinningsnummer av seg selv naar det gjelder kirken og gudstjenesten. Vaare kirkebøker har mange slike paa sine sider, kanskje ville et besøk fra en lægmann virke langt mere enn prestens, han er jo betalt for aa gjøre det. Og saa har vi herr og fru Fraværendes barn som burde komme til søndagsskolen, men aldri kommer. Hvem vet hva en taktful kristen — mann eller kvinne ville kunne utrette for Gud i slike liv om et ærlig forsøk ble gjort.

Aa, saa er det jo en altfor stor prosent kristne som er skjødesløs med Herrens nattverdbord gjennom hele aaret. Hvorfor ikke gjøre det til en hjertesak i fasten? Og fins det ingen gamle, syke og sengeliggende i din menighet? Vet du om dem? Ønsker du aa bringe litt solskin inn i de mørke kroker her og der? Gaa da til arbeid. Er den noen krigsveteraner i det nærliggende sykehus? En stille visitt av deg som medlem av Kristi kirke vil gjøre noe for den unge manns sjel. La det ikke bli tomme hjerter og tomme hender i fasten.

—H. A. S.

Choral Union Concert Program, 1948

Group I—Worship

1. "Cherubim Song No. 7," by Bortniansky.
2. "Dearest Jesus, Draw Thou Near Me," Concordia No. 39.
3. "My Soul, Now Bless Thy Maker," Concordia No. 9.
4. "Praise Ye The Father," by Gound.

Group II—Invitation and Consecration

1. "Hark, Hark My Soul," by Shelley
2. "Now Jesus At The Door," Concordia No. 119.
3. "Wake, Awake, For Night," Concordia No. 426.
4. "Lord of Spirits," by Reissiger.

Group III—Blessings of the Believer

1. "Built On A Rock," by Christiansen.
2. "Children of The Heavenly Father," Concordia No. 368.
3. "As Sinks Beneath the Oceans," Concordia No. 422.
4. "Beautiful Savior," by Christiansen.

Above is the program as presently planned for our Canada District Choral Union concert Sunday afternoon, August 1, 1948, at Grande Prairie, Alberta. Pastors, choir directors, singers, please take note!

August 1st seems like a long time around the corner. So let's do several away. But 'ere long it will be just things now:

1. Decide to take part.
2. Notify the secretary of the decision to participate, if possible as choir groups, otherwise as invidual singers.
3. Order the sheet music, either directly from Augsburg or through the secretary, Miss Phyllis Sylte, Outlook, Sask. (The latter plan is preferable.)
4. Begin making use of these numbers in your local choir. If you have no choir at present, practice the parts individually or in small volunteer groups.
5. Agree to make this concert also a matter of prayer.

It may be that some of our singers do not have access to the New Concordia. If such do not care to purchase the necessary copies (copies $1.20 each) please inform the secretary of your lack of this music.

—G. O. Evenson,
Choral Union Director.

Greetings From S.L.B.I.

Greetings with I Peter 3:15. "But sanctify in your hearts Christ as Lord, being ready always to give answer to every man that asketh you a reason concerning the hope that is in you, yet with meekness and fear."

Sixteen new students have joined us at S.L.B.I. to study God's Word and better fit themselves for service in His vineyard bringing our enrolment in both departments now to eighty-nine. We are waiting for two more students to join us. We earnestly seek your prayers for the staff and members again this term.

YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

GRAND PRAIRIE CONVENTION

Did you read the January issue of The Shepherd? Never mind hunting for it now—read this instead.

The district Y.P.L.L. convention will be held in Grande Prairie this summer, July 29 to August 1. Are you interested in going? If not, read the rest of this; if you are interested in going, read this anyway.

There are many, many miles between southern Alberta or southern Saskatchewan) and Grande Prairie. You would expect that a trip like that would cost you a considerable sum but that's not so. By chartering a bus (or buses) you can reach Grande Prairie not only pleasantly but cheaply. More than that—if enough so wish an excursion will be arranged northward—say to Fort St. John—places all of us have heard about but most of us have never seen. At the present time the following information regarding fare rates on chartered buses from Edmonton is available: Edmonton to Grande Prairie (and return) $9.80 plus 15 per cent tax, $11.30; from Grande Prairie to Ft. St. John (and return) $3.90 plus 15 per cent tax, $4.50. To cover that distance and back again to Edmonton for approximately $16.00 is not exactly an expensive ride.

Responsibility for transportation to this convention has been delegated to the following men: For Assiniboine, Pastor A. E. Dahlman; for Saskatoon and district, Dr. O. K. Storaasli; for southern Alberta, Pastor Ted Jacobsen; for central Alberta, L. S. Olson.

If you have any intention of going to the convention, please let the transportation director of your area know. Fill in the questionaire below and mail it to one of the transportation directors. Is is essential that we get this information and the earlier we get it the better it will be.

A Word From Peace River

The Peace River country, of course, gets its name from the river of that name, which flows through it. Our "historian" could probably tell us how the river was thus named; possibly it was named by Indians and we use the English word.

The river appears to be placid and peaceful but I believe that is due to size and large flow of water. In reality it is a swift mountain river with a strong undercurrent. Without wishing to cause contention, I must state that the North Saskatchewan River appears to be about one-half the size of the Peace River.

The town of Grande Prairie in the southern centre of the Peace River area is to be the site of our district convention. It has four hotels so we feel that with the use of two school dormitories (one for 60 boys and one for 40 girls) we will be able to take care of you Leaguers during the days of July 28 to August 1. A large kitchen with all fixtures as well as a large auditorium have been procured for the occasion. The co-operation of the town council and others concerned is much appreciated by the local committee.

We of the Peace River Circuit Luther League are looking forward to welcoming the Canada District Luther League convention into our midst next summer. Pray for the convention.—Norman Foster, president of Peace River Circuit Y.P.L.L.

News from Peace River Circuit YPLL

The following is the newly elected slate of officers for Peace River Circuit for 1948: President, Norman Foster, Sexsmith; vice-president, Pastor Haave, Sexsmith; recording secretary, Miss Irene Wold, Sexsmith; treasurer, Miss Lavern Sorgaard, La Glace; corresponding secdetary, Inger Velve, Valhalla Centre; PTM secretary, Miss Esther Wold, Sexsmith; Jr. L.L. Advisor, Mrs. H. A. Strand, Valhalla Centre; choral union director, Pastor Haave; choral union organist, Mrs. G. R. Johnson, La Glace.

Speakers were: Pastor Dale, district president; Pastor Strand, Pastor Haave and Pastor O. Olsen. Theme for the convention was "What is invovled in the Great Commission"—Matt. 28:16-20.

SEXSMITH.—Elsie Wold and Norma Haugland are attending C.L.B.I., Camrose. We pray and wish that God will richly bless and use them there. Irene Wold, local delegate, and Esther Wold, circuit delegate to the Milwaukee convention, reported to our League a few Sundays back. Hearing them, we realized we had missed showers of blessings by not having been there too.—Myrtle Wold

NORTHFIELD.—At our L.L. meeting, Sunday, November 23, our new pastor, E. B. R. Haave, gave us a message of inspiration and encouragement.

VALHALLA CENTRE.—The annual pocket testament program was held on Sunday, November 23. The topic was taken by the League president, Julian Velve. On November 16 our League had the privilege of going to Dawson Creek with a program to be given at the meeting of the Dawson Creek L.L. Three carloads of Luther Leaguers came along. We are now looking forward to the promised return visit by the Leaguers from across the boundary line. In the absence of Pastor Strand, a group of Leaguers conducted the service at Bethany Church. Aimee Loberg is attending Camrose Lutheran College. —Gleanings from Peace River Echo.

(Congratulations to the Peace River Circuit Echo editor for 'pulling' so much news out of the locals! How do you do it?—L. S. O.)

News From Norrona Y.P.L.L.

Just finished reading your article in The Shepherd, and decided it was about time you heard from our corner of the globe. (Words like these are what editors dream about.—Ed.)

We had our yearly meeting a while ago and Anton Nordal is now our new president. We are going to start a intend to have it read at each Luther inten dto have it read at each Luther League meeting. Perhaps you'll hear more about it later. I might add that the L.L. here reached its goal for 1947 and had a piano in the church for the Christmas concert. We are going to help raise money for a furnace this year. At a New Year's eve handkerchief social, held at P. B. Thompson's, $19.00 was raised as a starter. This social was a little different because the boys brought handkies and the girls bought them. We also played games and had a few Bible quizzes. We enjoyed having Mr. and Mrs. C. A. Magneson, Camrose, with us that evening.

Our next devotional meeting will be held at Oscar Thompson's on February 7. —Contributed.

Camrose Circuit Convention

Another Camrose Circuit Y.P.L.L. convention is over. In spite of the rather severe weather, good attendance characterized all the meetings —that is—all but the business meeting.

Guest speakers for the convention were Pastor Maakestad, Edmonton, and Pastor R. Olson, Armena. Several leaguers took part in a panel discussin Saturday afternoon. "Hear God's Word Today" was chosen as the convention theme.

The following are the newly elected officers for 1948: President, T. Lyseng, Wetaskiwin; vice-president, H. Knudsen, Donalda; recording secretary, Miss Thelma Leiren, Bawlf; corresponding secretary, Miss Izora Sevelrud, Camrose; treasurer, John Melve, Camrose; Jr. L.L. secretary, Miss Snipstead, Camrose; P.T.L. secretary, Miss Doreen Anderson, Camrose (CLC); Echo editor, Miss Jorun Skog, Camrose; choir director, Mr. C. M. Marken, Camrose; directors, Pastor R. Olson, Sinclair Phillips, Nelvin Throndson, Milton Mosand, Miss Sophia Lomness. Bible camp member, Carl Johnson (A. Hoveland retiring member).

FINANCIAL STATEMENT

Lutheran Sunday School at Home, By Mail and Radio

Sept. 1 to Dec. 31, 1947.

Income

Cash balance, Aug. 31, 1947	$164.27
Donations from individuals to general fund	169.88
Donations from individuals to radio account	15.70
Donations from organizations to general fund	69.33
Donations from organizations to radio account	84.00
Grant from Board of Parish Education for radio	150.00
Miscellaneous income from sale of materials, etc.	72.06
Income for com. expense	90.69
Total income	$815.93

Expenses

Office supplies	$183.43
Stamps and exchange	71.74
Salaries to supervisor and student helpers	384.33
Expenses of summer field worker	79.02
Miscellaneous expense for purchase of materials, etc.	66.95
Committee meeting expenses	12.50
Radio expenses re Children's Chapel	112.86
Total expenses	$910.83

The cash deficit of $94.90 is possible because two cheques are being held. We also owe $189.00 to S.L.B.I. for stamped envelopes and rentals on equipment and room.

Donations from Sunday Schools, Ladies' Aids and other congregational organizations are required to carry on this work of reaching over 1,300 children by mail and hundreds more by the Children's Chapel broadcast every Saturday morning at 9.30 a.m. over CFQC, Saskatoon. Send your contributions to Sunday School at Home, S.L.B.I., Outlook, Saskatchewan.

G. Loken, Sec.-Treas.

"I have tried to keep things in my own hands and lost them all. But what I have given into God's hands I still possess."

"The devil is a chronic grumbler and Christians should be living doxology."

"I know not the way He leads, but well do I know my guide."

—Martin Luther.

Grande Prairie Convention

JULY 29—AUGUST 1, 1948

I intend to attend the Convention .... Yes

Not certain yet — will contact you later .... Yes

I intend to travel by: bus ....; rail ....; Air ....; private means ....

I intend to start my journey from .... Name of city, etc.

I wish to be included in the party that will take the Fort St. John trip Yes .... No ....

Name .... Address ....

Signature ....

MAIL TO YOUR DIRECTOR

Pastor A. E. Dahlman, Assiniboine
Dr. O. K. Storaasli, Saskatoon.
Pastor T. Jacobsen, Milo.
L. S. Olson, Camrose.